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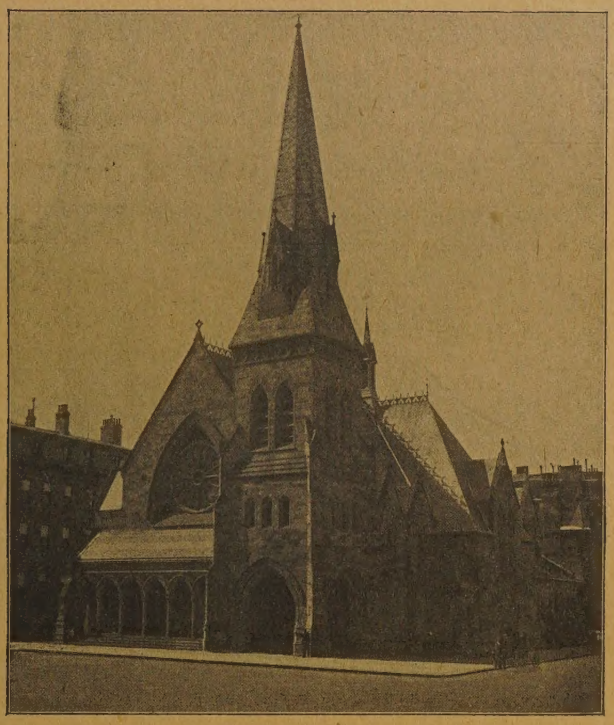
UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLV. CHICAGO, APRIL 5, 1900. NUMBER 6



FIRST CHURCH OF BOSTON,
Where the Liberal Congress of Religion will meet April 24-29.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

THE LIBERAL CONGRESS OF RELIGION.

SIXTH GENERAL SESSION.

Boston, April 23-30, 1900.

GENERAL FEATURES.

The opening public session will be held Tuesday evening. Wednesday, Thursday and Friday two sessions will be held, beginning at 10 A. M. and 8 P. M., the afternoons and Saturday being left free for conferences, consultations, social intercourse and the study of Boston, its surroundings and institutions. Saturday evening there will be a reception at Cambridge. Sunday morning visiting ministers will speak in the local pulpits as they may be invited. Sunday evening a general meeting will be held in Cambridge; all the other sessions will be held with the First Church in Boston, corner of Marlborough and Berkeley streets.

PROGRAM.

The following outline program is furnished by the Local Program Committee as preliminary announcement. As will be seen there are many blanks to be supplied by the correspondence now pending, well under way. Further revision may be expected.

Tuesday Evening, April 24. ADDRESS OF WELCOME.

Response by Dr. H. W. Thomas, of Chicago: What the Congress Stands For.
Sermon, Rev. R. Heber Newton, of New York: The Witness of Sacred Symbolism to the Oneness of Spiritual Religion.

Wednesday Morning, April 25. PHILOSOPHIC SESSION.

The Progress of Thought in this Half-Century, Prof. C. C. Everett, of Harvard University.
The Philosophic Basis of Theistic Faith; or, Humanity a Spiritual Organism.
The Curve of Social Progress. Prof. Edward Cummings, of Harvard University.

Wednesday Evening. SCIENTIFIC SESSION.

The Scientific Bequest of the Nineteenth to the Twentieth Century, Prof. A. E. Dolbear, Tuft's College.
The Spiritual Significance of Science, Professor N. S. Shaler, of Harvard University.

Thursday Morning, April 26. HISTORICAL AND COMPARATIVE.

Religious History in the Making, Rev. S. M. Crothers, D.D., of Cambridge, Mass.
Religious Ideas of the Hindus, Swami Abhedananda, India.
Christianity and Hinduism, Rev. Bipin Chandra Pal of the Brahmo Somaj, Calcutta.
Democracy in Religion, Mr. M. M. Mangasarian, of New York.

Thursday Evening. SOCIAL SESSION.

Religion as a Vital Factor in Industrial Problems, Mrs. Frederick Nathan, of New York.
The New Social Conscience, Prof. Henry S. Nash, D.D., of the Episcopal Theological School, Cambridge.
Political Reform. Mayor Samuel M. Jones of Toledo.
The Gain of Institutional Work, Prof. Ch. Sprague Smith, of New York.

Friday Morning, April 27. INSTITUTIONAL.

The Church and Social Unity, Charles B. Spahr of the *Outlook*, N. Y.
The Church the Unifier of the Community:
In the Country, Rev. Anna Garlin Spencer, Providence, R. I.
In the City, Rev. E. B. Burr, Boston.

Friday Evening. FRATERNAL AND INTERDENOMINATIONAL.

Our Positive Affirmations: What We Care For Most.
Pres. W. H. P. Faunce, D.D., Brown University, Providence R. I. Rev. S. A. Eliot, Boston. Rev. E. G. Hirsch, Ph.D., Chicago.

Saturday, April 28. BUSINESS SESSIONS, as may be needed.

Reception at Cambridge.

Sunday, April 29. Morning, Local Churches occupied by Members of the Congress.

Evening. Meeting in First Congregational [Trinitarian] Church, Cambridge.

RAILROADS.

All railroads east and south of Chicago and St. Louis will carry delegates at one and one-third rate. In order to secure this a minimum of one hundred delegates must pay full fare to Boston, taking certificate of the same from the agent from whom they buy their ticket. This will entitle them to return ticket at one-third rate. Further announcement of hotel headquarters and rates will be made.

LOCAL COMMITTEE, LIBERAL CONGRESS OF RELIGIONS.

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DOLE, REV. CHARLES F. [Unitarian], Jamaica Plain, Mass.
EELLS, JAMES [Unitarian], First Church, Boston.
EVANS, REV. DANIEL [Congregationalist], North Church, Cambridge, Mass.
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GRAVES, REV. HENRY C., D. D. [Baptist], Assistant Pastor, Tremont Temple, Boston, Mass.
HALL, REV. FRANK O. [Universalist], Cambridge, Mass.
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MOXOM, REV. PHILIP S., D. D. [Congregationalist], Springfield, Mass.
NOYES, REV. CHARLES S. [Congregationalist], Somerville, Mass.
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SHALER, PROFESSOR NATHANIEL SOUTHGATE, S. D., Harvard University.
SPENCER, REV. ANNA GARLIN [Independent], Bell Street Chapel, Providence, R. I.
SUTER, REV. JOHN W. [Episcopalian], Winchester, Mass.
TAYLOR, REV. EDWARD M. [Methodist], Cambridge, Mass.
TOY, PROFESSOR CRAWFORD HOWELL, LL. D., Harvard University.
VAN NESS, REV. THOMAS [Unitarian], Second Church, Boston, Mass

UNITY

VOLUME XLV. THURSDAY, APRIL 5, 1900. NUMBER 6

It is possible in this world to do much good religious work with very poor theology as proven by the fact that the Salvation Army, as claimed by Mrs. Booth-Tucker, now shelters over six thousand poor in the United States and that its employment offices have found work for from fifty to sixty thousand persons the last year. Go thou, rationalist, and do likewise!

The municipal election at Chicago this week has maintained the integrity of its council and proven that the independent vote is on the increase. Some twenty-four out of the thirty-two recommendations of the Municipal Voters' League were sustained by the voters. George E. Cole, the original power of the League, says "the best thing in Chicago politics is its council and its integrity has been maintained."

Our readers will scan the program on the opposite page and note interesting additions thereto. Professor Henry S. Nash, D. D., of the Episcopal Theological School, is to speak Thursday evening on "The New Social Conscience;" Mr. Mangasarian, Thursday morning, on "Democracy in Religion;" Rev. F. E. Dewhurst, of Chicago, on "The Responsibility of Freedom" (his place on the program not yet assigned). Dr. Heber Newton is to preach for Dr. Parks in the Emanuel Church, Boston, on Sunday morning, the 29th.

The American people will invest in a novelty but they are a difficult people to amuse. The Ferris Wheel as a triumph of engineering, as a startling achievement in mechanism, was a success but once it had been demonstrated that such an elevation was possible the interest in the thing passed. The Ferris Wheel which was erected at great cost for the second time on the North Side in the City of Chicago is to be taken down and sold for old iron. It will take thirty thousand dollars to take the toy to pieces and somebody will have paid dearly for the whistle before they are through with it.

The *Literary Digest*, in a literary notice of Ernest Crosby's "Plain Talk in Psalm and Parable" calls him five times a radical because he is the son of Howard Crosby and the spiritual child of Tolstoi, Henry George, Karl Marx and Walt Whitman and says that his hatred of false conventionalities finds expression in this book with the earnestness of the old Hebraic prophets. We are further told that Tolstoi is translating portions of it into Russian for circulation among the Slavs. Was it Dr. Hedge who many years ago said anent the Unitarian controversies of his day that the "radical end was always the live end of the stick"? We have commended this book before and repeat the commendation for this reason. It is a live book; live things may go wrong but dead things never go right.

The *Northwestern Christian Advocate* last week seems to have information from some source that "President McKinley has ordered the American Commission to observe an American Sabbath and to close the United States Pavilion on that day," but to the distress of the *Advocate* a concession seems to have been made for Easter Sunday, the day of opening. The president has been clothed with plenary powers with regard to the control of the Philippine Islands. He has discovered that the constitution does not extend to Porto Rico and probably he is prepared to throw the protection of the constitution over the "American Sabbath." We shall look for an authoritative statement on this subject. What is the "American Sabbath?" What power is competent to pass on this question and what is the decision of this power?

Webster Davis, assistant secretary of the interior, has resigned his position in order that he may be free to speak his mind concerning the South African war. This is a sensitiveness to official dignity and responsibility not shared by David J. Hall, assistant secreteary of state, who the same week came to Chicago and under the auspices of the University of Chicago gave an address which the newspapers characterize as "from beginning to end a glorification of the American policy of expansion." He may be right. We know not how far the dignity of the state department or of a great institution of learning will justify campaigning on the eve of a great presidential election where intelligent people will be greatly divided and where great moral issues will be submitted to the arbitrament of the ballot box. Certainly the different solution of this question by the assistant secretary of the interior and the assistant secretary of state this week offers the question in its most concrete form.

The recent failure of the Appleton house is an event in the commercial world of which we are not competent to speak, but it is an event in the history of literature that ought not to be passed unnoticed. For seventy-five years the Appletons have stood for high things in literature, particularly for the progressive things in science. The story of the Appleton publications is the story of the growth of the thought of evolution; it is the story of the introduction to the American readers of the works of Herbert Spencer, Darwin, Tyndall and their great associates. The long shelf in the familiar red binding representing the International Scientific Series is of itself a mighty contribution to popular science. It is an endowment of the intellectual life. We grieve over any embarrassment that has come to this noble house and we feel, with thousands of others, as though we had been touched with a personal calamity. All honor to the Appletons for what they have done. May their work be continued and their prosperity be perpetual.

The visit of Ernest Seton Thompson to Chicago this week is an event of more than passing importance to the lovers of nature and the students of animals. Mr. Thompson lectured on "The Personality of Wild Animals" with something of the poetic power of Kipling's "Jungle Book," but with more scientific accuracy he has interpreted to us the American jungle. The most practical outcome of the lecture was his effective pleading for the camera as a substitute for the rifle. How much the camera can do in the way of bloodless capture is being further illustrated in the west these weeks by Ernest Ingersoll, who is on a lecture tour under the auspices of the Audubon Society of Wisconsin, particularly through the energy of Dr. Libby of the Wisconsin University. Mr. Ingersoll has lectured in All Souls Church, Chicago; before the Illinois Audubon Society in Madison and Milwaukee and other places in Wisconsin. With slides, some of them beautifully colored, he has shown the familiar birds of our field and garden in their various domestic activities and attitudes. The triumphs of the camera that catches the crow in his unconscious composure on his high nest in the top of a tall tree, is an achievement that may well make the marksman who shoots off the head of that crow from his safe and cowardly vantage ground "green with envy." Let the boys and girls be encouraged to hunt with the camera.

On the 19th of April, 1529, six princes and the representatives of fourteen free imperial cities of the German empire dared to lay before the emperor's deputy in the imperial diet at Spires, their solemn protest against its decree placing the Reformed faith under a ban. The protest contained these words: "We cannot consent to the repeal of the last recess of Spires (1526) because it concerns the glory of God and the salvation of our souls, and in such matters we ought to have regard above all to the commandments of God * * * each of us rendering Him account for himself, without caring the least in the world about 'majority' or 'minority.'" From that day the world has called the inheritors of this spirit Protestants, and America is pre-eminently their home. To commemorate this historic event, and to draw the Protestants of every land and tongue into a closer sense of fellowship, there has been rising for some years, in that old city on the Rhine, a Memorial Church of the Protest of 1529, built by the free gifts of the world's Protestants. Should not Americans have large part therein? It is not so much great gifts that are wanted as countless little ones from those everywhere who, thankful for the religious liberty the fathers won for us, know also that the law of life, like that of art, is unity in variety, and that in helping to commemorate brave deeds one shows one's own nobility. In our issue of the 19th of April we will publish a picture of this Memorial Church, with an historical and descriptive article by Miss Mary E. Hawley, of the John Crerar Library, and we hope that our readers will lend a hand.

Once more President Harper of the University of Chicago has proven himself to be the Napoleon of finance. In the last hours of the last day of extended grace, with considerable sensational flourish on the part of the newspapers before and after, he picked up the last one hundred and sixty-three thousand dollars of the two million dollars to be raised in Chicago which is to bring the two million more out of the side pockets of the president of the Standard Oil Company. This makes seven millions in all of oil money in the University of Chicago, the total wealth of which is estimated at over eleven millions. All lovers of Chicago and all believers in the higher education will rejoice over the ever enlarging equipment of this university but let not those who believe in education, still less those who think that education in order to be valuable must be identified with ethics and must make cause with the spiritual life, be either dazed or confused by these millions. However indispensable money may be to a university, money will not make a university and here as elsewhere money may be a menace and not a help; and further, the mere giving of money is not necessarily evidence of generosity or of nobility. Let the guardians of public morals not make too much haste in obscuring the problems of wealth in their rejoicing over the acquirement of the same. A few hundred thousand dollars appropriated to high ends out of the millions kept for selfish ends do not prove the donor a philanthropist nor a philosopher. The task of the university grows more and more solemn and commanding for it is its business above everything else to expound the ethics of trade, the morality of wealth and the relation of money making, a comparatively easy task to those who are willing to adopt the most successful measures, and that of money spending, a high and difficult task.

As a dog loves a bone so loves the preacher a theological controversy. One Chicago daily had extracts last Monday from eleven different sermons on Hillis and his renunciation of the Presbyterian creed and there were doubtless many more counties to be heard from. These published notices ranged from the high endorsement of Gunsaulus, who classed the Brooklyn orator with Isaiah and Paul, to the strictures of the Unitarian Lazenby, who wondered why he had not done so long ago. On Monday last the long letter of Dr. Hillis to the Chicago Presbytery was handed in by Dr. Gray of the Interior, a friend and champion of Mr. Hillis. The letter was referred to a committee of three of which Dr. McClure, president of Lake Forest University, is chairman, to report upon at a later day. Dr. Hillis is nothing if he is not rhetorical, emotional and dramatic. The letter seems to assume that he is all sound on the creed except in this one thing of reprobation, and he intimates that he is about to ask for fellowship in the Congregational Church, but it would seem as though everybody but Mr. Hillis himself could find in his published utterances for the last two or three years abundant evidence of unsoundness in many other directions. He certainly has heard of the higher criticism and has not fled from it. He has said many things that would seem to depart from the intention of all the creeds of orthodoxy concerning vicarious atonement, trinity, the infallibility of the Bible and attendant doctrines. It

would seem as though the Congregational body had about all the heresy it could handle within its own borders at the present time and we would advise Brother Hillis to wait a bit until Professor Gilbert's case is disposed of at the Chicago Theological Seminary. For while the Presbyterian ministers were tearfully considering Mr. Hillis' letter, the Congregationalists were busy discussing condemnatory resolutions of Professor Gilbert. The resolutions were tabled for the time being but only on assurance of the board of directors that something would be done about it. We can understand how one is loath to break the bands which grew upon the limbs even when the limbs have somewhat outgrown the bands; we sympathize with those who, on the inside, desire to stay in the interest of enlargement and for the sake of expanding. But the case is different when one, once outside, seeks to fit himself to the armor made for another and in another age. The most hopeful note in Dr. Hillis' letter to the Presbytery was that which foresaw a crisis in the history of all churches caused by the selfishness of the rich and the discontentedness of the poor. We hope that in the future the preaching of Dr. Hillis will be heard with ever growing clearness in the way of an arraignment of the one class and of sympathy with the other. When one's theology weakens his sociology must strengthen. Those who cannot trust the creeds to save them must be saved by character.

"Bozzie is Dead!"

This line, which appeared last week in the Chicago dailies, caused the tears to come to the eyes of many children, created a pang in the hearts of hundreds of Chicago citizens and aroused profound regret in the mind of sage, scientist, and particularly wise psychologist, and yet Bozzie was but a dog.

But such a dog. A dog high in pedigree, beautiful in form, gracious and loving in manners. But more than this, this canny Scotch Collie has unquestionably outreached all the recorded achievements of the dog mind. To speak of her accomplishments as "tricks" is to utterly fail to appreciate the profound significance of her accomplishments. Bozzie was the property of George B. Clason, a quiet gentleman living on Bryant Avenue but a few blocks from UNITY office. The achievements of his beautiful dog have been for years a matter of demonstration in private and public exhibitions. Bozzie has added, subtracted, multiplied and divided. She has counted and more than that she has demonstrated thought transference, mind reading, or whatever it was, to a marvelous extent and under conditions which would stand the severest scientific scrutiny. She displayed her marvelous susceptibility in the presence of school children, before social clubs and before university professors. She has barked off the ages of those who have simply placed their hands upon her head and thought their own age.

Bozzie was but six years old. A cruel dose of poison (it could not have been meant for her) brought her to an untimely death. Her burial, though studiously private, brought together half a hundred or more weeping school children and a few sympathetic friends. She was wrapped in the silk coverlet which every night she shared with her master, and the little children dropped flowers in the grave that was hollowed in the back yard of the home she loved. Now that she is gone, scientists begin to see how neglectful they have been of the opportunity and what a loss her death is to science.

It is not for us to speak of the scientific significance of all this, but we cannot refrain from this expression of sincere sympathy with the friends who mourn her, to gladly confess our sense of comradeship and companionship with this dear fellow creature. Her achievements throw no new light on the mystery of mind; we do not know more than before what soul is or what the subtle conditions of spirit are but we can more confidently assert that there are no boundary lines in this domain cutting the quadruped from the human, dividing the spiritual realm in which the dog lives from that in which man moves. The long contact of Bozzie with the human mind through heredity and environment had brought out this ability which exceeded in alertness many a human mind and this sympathy which seldom exists between two human beings.

It is not to be expected that the circle of those who loved Bozzie can be much enlarged but it will be a sorrow and a shame if the circle of those who are to be aroused by her marvelous achievements and the study belonging thereto will not be widely increased by her untimely death.

When alive Bozzie belonged to a comparatively narrow circle of friends in Chicago. Now she belongs to the world of science. May she find an adequate biographer and may the problems involved in her story receive wide study.

Good Poetry.

The Realm of Fancy.

Ever let the Fancy roam!
Pleasure never is at home:
At a touch sweet Pleasure melteth,
Like to bubbles when rain pelteth;
Then let winged Fancy wander
Through the thought still spread beyond her:
Open wide the mind's cage-door,
She'll dart forth, and cloudward soar.
O sweet Fancy! let her loose;
Summer's joys are spoilt by use,
And the enjoying of the Spring
Fades as does its blossoming:
Autumn's red-lipp'd fruitage, too,
Blushing through the mist and dew,
Cloys with tasting: What do then?
Sit thee by the ingle, when
The sear faggot blazes bright,
Spirit of a winter's night;
When the soundless earth is muffled,
And the caked snow is shuffled
From the ploughboy's heavy shoon;
When the Night doth meet the Moon
In a dark conspiracy
To banish Even from her sky.
—Sit thee there, and send abroad
With a mind self-overawed
Fancy, high-commission'd:—send her:
She has vassals to attend her;
She will bring, in spite of frost,
Beauties that the earth hath lost;
She will bring thee, all together,
All delights of summer weather;
All the buds and bells of May
From dewy sward or thorny spray;
All the heaped Autumn's wealth,
With a still, mysterious stealth;
She will mix these pleasures up
Like three fit wines in a cup,
And thou shalt quaff it;—thou shalt hear

Distant harvest-carols clear;
Rustle of the reaped corn:
Sweet birds antheming the morn:
And in the same moment—hark!
'Tis the early April lark,
Or the rooks, with busy caw,
Foraging for sticks and straw,
Thou shalt, at one glance, behold
The daisy and the marigold;
White-plumed lilies, and the first
Hedge-grown primrose that hath burst;
Shaded hyacinth, alway
Sapphire queen of the mid-May;
And every leaf, and every flower
Pearled with the self-same shower,
Thou shalt see the field-mouse peep
Meagre from its celled sleep;
And the snake all winter-thin
Cast on sunny bank its skin;
Freckled nest eggs thou shalt see
Hatching in the hawthorn-tree,
When the hen-bird's wing doth rest
Quiet on her mossy nest;
Then the hurry and alarm
When the bee-hive casts its swarm;
Acorns ripe down pattering
While the Autumn breezes sing.

O sweet Fancy! let her loose;
Everything is spoilt by use:
Where's the cheek that doth not fade,
Too much gazed at? Where's the maid
Whose lip mature is ever new?
Where's the eye, however blue
Doth not weary? Where's the face
One would meet in every place?
Where's the voice however soft,
One would hear so very oft?
At a touch sweet Pleasure melteth
Like to bubbles when rain pelteth.
Let then winged Fancy find
Thee a mistress to thy mind:
Dulcet-eyed as Ceres daughter,
Ere the God of Torment taught her
How to frown and how to chide;
With a waist and with a side
White as Hebe's, when her zone
Slipt its golden clasp, and down
Fell her kirtle to her feet
While she held the goblet sweet,
And Jove grew languid.—Break the mesh
Of the Fancy's silken leash;
Quickly break her prison-string,
And such joys as these she'll bring:
—Let the winged Fancy roam!
Pleasure never is at home.

—*John Keats.*

TENETS TO BE SIGNED BY THOSE UNITING WITH

The Church of Christ, Scientist.

(THE CHRISTIAN SCIENCE DENOMINATION.)

1. As adherents of Truth, we take the Scriptures for our guide to eternal Life.

2. We acknowledge and adore *one* Supreme Infinite God. We acknowledge *one* Christ, the Holy Ghost, and man as the Divine image and likeness.

3. God's forgiveness of sin, in the destruction of sin, and the understanding that sin and suffering are not eternal.

4. The atonement as the efficacy, and evidence of divine Love, of man's unity with God, and the great merits of Jesus, the Way-shower.

5. Universal Salvation as demonstrated by Jesus, the Galilean prophet, in the power of Truth over all error, sin, sickness, and death; and the resurrection of human faith and understanding to seize the great possibilities and living energies of the divine Life.

6. We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just, and *pure*.

MARY BAKER G. EDDY.

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The Pulpit.

Industrial War.

A STUDY OF THE LABOR SITUATION.

A SERMON BY JENKIN LLOYD JONES, PREACHED IN ALL SOULS CHURCH, CHICAGO, APRIL 1, 1900.

Twenty-eight thousand four hundred and thirty workmen, according to the exhibit given to the public yesterday, belonging to some sixteen different labor unions, and an estimated twenty-five thousand more laborers and unorganized workmen represent the labor army in Chicago to-day. About three thousand employers of labor, distributed among some sixteen different builders' associations, backed by their own accumulation of capital, the business interests represented by the real estate enterprises now in suspension and the vast commercial interests of the various manufacturers and dealers in building material, represent the army on the other side. It may be safe to assume that the employing army far and near has resources adequate to an indefinite siege and that in their case there is no immediate danger of physical want; their part in the terrors of this industrial war may consist chiefly in the nervous anxiety, the mental tension, and the agony of seeing their incomes dwindle and their fortunes shrink; but there are no such resources in reserve for the army of the other side. Estimating but four lives dependent upon each member of this army of fifty-three thousand four hundred and thirty indolent workmen, we have here in Chicago to-day the awful spectacle of two hundred and thirteen thousand seven hundred and twenty souls standing on the brink of starvation, in the main cheerfully accepting the gruesome situation, resting in the hope of a victory that will prove to their advantage and their elevation farther on.

So far reaching, so cosmic, consequently so solemn is the situation that only the flippant and the ignorant dare touch it lightly. So complex are the causes of this industrial war, so complicated are the facts involved, so portentous of evil would be a wrong solution that only fools dare touch it with a confident hand. The most dangerous man to-day in either army is the man whose mind is untouched with perplexity, whose conscience has no misgivings, who is cock-sure that he understands the situation and that he himself is in the right.

Of the economic and industrial bearings of this war, even of the application of the ethical principles involved, it is not for me to speak. It is not for any one to speak wisely without the close contact with and careful study of the facts involved. On these matters only experts have any claim to our attention and only such experts as have judicial minds, such as are able to eliminate from the problem their own personal interest and special grievances.

This great labor war is one concerning which the pulpit has but meager right to speak and still less right has it to keep silent, for whatever the complications may be on the battle front, back of the smoke and din of the fight there still remains in the clear sunlight of God a few great principles of justice and fair play upon which rest all progress. There is discoverable the divine law of labor. History illumines the path of the workman and evolution interprets the meaning of toil, the significance of invention.

So, while trying to avoid the danger of "darkening counsel with words" it is my purpose this morning to notice a few of these fundamental principles and to show their relations to the conflicts now on hand and likely to arise in the future. Not that I expect that anything I may say will much affect the situation of to-day. Neither reason nor justice need expect a

hearing on the battle field. War knows but one logic and that is the logic of might; it knows but one end and that is conquest; it is satisfied with but one result and that is victory. The conclusion of war, be it industrial or military, be the campaign one with aggressive guns or the patient fortitude of a siege, has no necessary connection with the justice involved. The military solution of any question simply goes to show which side had the longest resources, the most skillful generals and the best disciplined army.

But others, profiting by the revelations of war, noting the forces that enter therein, may lay hold of some of the principles involved and arrive at some conclusion that will be of value farther on. Aye, out of the very inadequacy of war we are forced to seek farther. War is wicked because so wasteful of human life and energy and the still more wicked destruction of human sympathies, neighborly fellowship and those fraternal graces that are possible only with corporate pride and conscience, civic enthusiasm, patriotism and the love of humanity as a whole, including the whole.

First then, I venture to declare that the so-called "labor problem" is not to be solved by the disbanding of the laborers. Whatever the dangers of organized labor may be (and wherever there is life there is danger) the "Labor Union" has come to stay. It is no mob that can be dispelled by a policeman's call and it is no whim of a few incendiary leaders that can be reversed by a sober second thought either within or without the ranks. No more surely is labor itself a product of civilization than is united labor the product of a higher civilization. To attempt to go back to the solitary, unsympathetic, unrelated workman is to go back to a lower order of civilization, is to get nearer to the brutal in man, is to start back on the road which leads to a point where there is no labor of any kind. The primitive man largely ruled his own meager life in lazy indolence.

Labor Unions have come to stay in obedience to the far reaching cosmic law of evolution which has established its methods everywhere on lines that lead from the simple to the complex, from the incoherent to the coherent, from the unorganic to the organic. Labor must organize in obedience to the same divine necessity as that which shaped the crystal, taught the wolves to hunt in packs, the sheep to herd together, the higher birds to fly in flocks, men to settle in neighborhoods, neighborhoods to organize into states and states into nations.

If this argument is too general I would say that the Labor Union is not only justified but necessitated by the law of self defense. The employee has tardily caught the trick of his employer and labor is just now clumsily wheeling its forces into line to meet the well organized and long established phalanxes of capital. Companies, corporations, trusts and the whole vast system of combinations and banks, protections and tariffs, taxes, including world encircling commerce itself show what has been accomplished and is being accomplished by the closely knit, law-enacted and when necessary, army-protected combinations of capital. How can it be otherwise than that in the fulness of time, through the diffusion of popular education, through growing intelligence the man with the saw and the trowel and eventually the man with the hoe, should stand together for mutual protection, mutual encouragement and mutual inspiration.

Happily the Labor Union need not rest its credentials upon such *a priori* reasoning as this. History has already vindicated the labor union. It has proven its right to be, for tempestuous as the story of Labor Unions has been, they stand primarily for peace not war. They represent calm not turmoil. The Union has brought more fellowship into the world than discord. It has already shamed the churches with its message of brotherhood; it has been enabled to apply the gospel in vast realms of life while the churches have been scarcely able to preach it. Out of these labor unions was born much of the thing if not the word itself, "Internationalism." The blacksmiths and carpenters of England were the first to reach hands across the lines of kingdoms and empires, exchange greetings and meet in fraternal consultation with their fellows of Russia, Germany and France. Labor was the first to bring the modern nations into one common counsel chamber where they might take note of the things they held in common, battle for their common interest and advance their common-wealth.

Had I time it would be easy to show what a train of blessings has already followed in the wake of the labor unions. However their advance may have been disputed and however their contentions may have been challenged and however stormy has been their way, and terrible have been their wrongs, they have steadily reduced the hours of labor, increased the wage of the working-man, humanized his labor environments, called attention to, if it has not removed to some extent, the horrible unsanitary, immoral and unjust environment which wealth and the employers of labor in their greed for an undue share of the products of labor have thrown around the homes and shops of working men.

This then is my first claim: that the labor union has come to stay, that organized labor is legitimatized by the law of evolution, is called upon in the later developments of the principle of self-defense and that it has already been justified by the good it has done not only to the laborer narrowly interpreted but to the whole civilized world which rests on labor, a human world which has use only for laborers, for the man or woman who does not work in some high fashion not only for his own good but for the good of the home, is a drone in the hive, a stumbling block to progress and the quicker he gets out of the way the better. No longer need the laboring man apologize for his interest in labor organization. The labor union is no longer on the defensive in the class rooms of our universities or the court rooms of intelligent justice. Any one watching the testimony before the "Industrial Commission" now in session in this city, must have noticed the marvelous change in the estimate of labor unions on the part of the so-called "bosses." The wise master-mechanic now speaks respectfully of the Unions and even the "walking delegate" has come in for his share of respect and so much of a recognition of his worth that the old conception of the "walking delegate" as a "talking blatherskite" is being modified and a more just conception of him as a mechanic who has managed to command the respect of his associates, a mechanic with an enthusiasm for his craft and with zeal for the cause of his fellow workmen. This at least he may be now and this certainly he must be in the better day to come.

Of course the first thing to expect in the order of this evolution is war. When the great blind giant we call "Labor" begins to come to a consciousness of his strength that first consciousness is physical. He has most confidence in his brawn. He knows at least that he holds in his hands multiplicity and the most that can be said in justification of an industrial war is that it is less horrible than the old war of feudal-barons and the new war for empires by emperors and their would-be rivals. It is horrible to think of the patient army of workmen's wives and children, starving for want of bread, shivering for want of coal and drooping for want of the school and its attendant privileges; but it is not so terrible as the thought of the battle field littered with the mangled limbs of husbands and fathers and red with gore of citizens. It is sad to think of thwarted enterprises, defeated commercial schemes, retarded building enterprises, idle brick yards and silent rolling mills, but this is not so sad as the sight

of harvest fields laid waste, of burning towns and sacked cities. War is deplorable in any aspect and the existence of it is an arraignment of the humanity and a reproach to the religion that tolerates it.

Every strike is a confession on the part of employer and employee of their incapacity to understand one another, of their unwillingness to be just to one another, of their incapacity to play fair at the game of life. There never has been and never will be a contest of this kind where the blame is all on one side and the virtues all on the other. These disgraceful battles like all battles will pass through the various stages of strategy, deceit, conciliation, arbitration or ungracious capture on the one side and ungracious surrender on the other. I know of nothing to be said in justification of the tactics of war. In the last analysis there is no ethics in war save the ethics of might. Of the habit of the "Union" man to badger, brow-beat or brutally batter the non-union man who desires to work I know of no justification except the horrible justification that says "all things are honorable in war." But cowardly is the demand of capital when it asks from the government that protection and defense which the government either cannot or will not give to quivering nerves and throbbing hearts. In the scales of the universe a day's work will always weigh more than the dollar that pays for that day's work. Human life is worth more than a bank note and the most precious capital that civilization knows of is the capital represented by the trained hand and the skilled eye. Through the centuries of human legislation this has not been true. In the legislative history of America as of other countries no one can deny the truth that legislation has been in the interest of capital not in the interest of life. The legislators have been more afraid of, more influenced by, more in touch with the millions made than the millions who made them.

Thus it is that, in the hopeful evolution of life, we have come to the time when legislators must recognize the new duties made by the new occasions and understand that the complexities not won by capital but by brain, the progress not secured by speculators but by the toilers, that the prosperity of the employers made possible by the diligence of the employees require a new codification of old legislations and an entirely new code of legislations to meet the new conditions of things.

In this new code organized labor must be recognized as legitimate as organized capital and as much pains must be taken to legislate the limits, conditions, methods of the one as of the other. When labor is regarded as a living factor in the organized state, as fundamental as capital to say the least, then the state will prescribe the conditions of a labor union and its rights, it will provide for the defense of those rights as carefully as it now provides for the establishment and direction of a bank, a corporation or a trust. The courts of equity will mean more than the adjustment of the quarrels between individuals, or the establishment of the rights between man and man; it will mean the settlement of differences between organization and organization, between corporation and corporation; when trades councils are confronted by master mechanic councils as at present in Chicago there will be legal provision for the adjustment of their differences, the settlement of the quarrel, not in the interest of Union or of Association but ever in the interest of that third party, oftentimes the greatest sufferer, whose rights are superior to the rights of either, that third party being the public. It is the same party whose rights are involved and whose interests are guarded by the judiciary that is called in to settle the question between Brown and Smith. So far as the state is concerned, Brown and Smith might go on with their quarrel interminably, but the intelligent state recognizes that such quarrels cannot be perpetuated without interfering with the progress and tampering with the rights of the public; so it is provided that either Brown or Smith can at his descretion present his case to the courts and demand a relatively free arbitration of the difficulty, a compulsory settlement by which both must abide.

I know something of the difficulties; I realize the failures in these directions, the unsatisfactory results of all the experiments thus far reached and still it is on such lines as these that I believe the evolution of the industrial problem is to go. The great difficulty lies this far in securing the adequate expert court to solve these problems. The boards of arbitration heretofore reached have been little more than the hot contentions of rival advocates. Some method must be devised by which the complainant can appear before some existing tribunal and when the trial is brought before the proper judge he on large and wise lines provided by law must be empowered to organize his bench of experts to sit with him on the case and this decision of the bench must be final or lead towards the ultimate court of appeal.

Back of this or a part of this wiser legislation must be a more effective application of the principle of republicanism in the original deliberations both of the employers and employees. The labor unions and the master associations have already fallen into the toils of an inadequate representation; just as in our politics, our representative government is drifting inevitably into a government that does not represent, so have the various unions and the councils springing therefrom become vitiated by the clumsy politics that puts individuals at the mercy of those who have attained a position where they may with impunity misrepresent their constituency. Labor unions have already taught us how to do many hard things. Perhaps they are yet to teach us how to secure a more just representation in the council and executive chambers of city, state and nation. Science already sees the fallacy of our present methods and knows the way out. Let the laboring men introduce into their unions the principle of the "Initiative" and the "Referendum" and achieve the true representative government possible only in "Proportional Representation." And let their employers adopt the same method. Let the law of the land recognize as legitimate organizations with legal recognition only such organizations as thus guard the rights of the privates in its ranks; then let the state provide for the expert courts to adjudicate all difficulties and the brutal strikes and the no less brutal lockouts and all horrible tactics of industrial war now in vogue will become things of the past, curious illustrations of the wrong things that bring about right ways, the crude mistakes that make for right solutions.

Industrial war, like all other war, is born out of the mistakes of men; it represents the misunderstandings, not the understandings of life. It marks the blunderings of leaders, not the mute divine gropings of the masses on either side.

With this development of organization, not suppression, will come that better understanding that will compel the next synthesis without which no solution of the labor problem is permanent. Capital has assumed the right to co-operate and co-ordinate itself and it brooks no inteference. Labor is now begging the right to do the same thing which right is not yet fully granted but the enlightened conscience of society cannot much longer withhold it. It is so manifest that the interest of one workman is allied to the interests of all workmen. However clumsy it may be in the working out, the ideal of a sympathetic strike is an attempt to work out the gospel of brotherhood on the largest practical scale known in modern times.

The next step then, is a synthesis of capital and la-

bor, a union of employer and employee, a recognition that they are partners in a common concern, that the interest of one cannot be advanced without the interest of the other and that the profits of this common concern should be equitably divided among all concerned. The labor question can never be settled, as it seems to me, so long as labor is regarded as a lifeless commodity to be bought and sold like potatoes or iron in the open market, subject to the highest bidder. Labor is such a commodity, but it is such a commodity with a tremendous plus; it is a commodity with a purpose, a will, an intelligence, with a self directing power and this is the most valuable element in it even though the labor be that of the hod carrier or of the pick-ax wielder. Some kind of a "profit sharing," some kind of a recognized co-partnership reaching from the gate keeper to the president must come in shop and bank, in quarry, brickyard and on building. That this profit sharing is already a workable and a working theory is known to those who care to study the facts such as are disclosed by the Nelson factory, of St. Louis, the Reliance Works, of Milwaukee, the Proctor-Gamble soap makers, of Cincinnati, and several hundred other less conspicuous illustrations. That such profit sharing and closer corporate life between employer and employee will advance the prosperity and secure the interest of all concerned I have no doubt but that it will shorten the distance between the avenue and the alley I also have no doubt. The time has gone by when a master mechanic should expect in a few years by successful manipulation of labor to set himself among the leisure class, secure for himself and his all the luxuries of wealth, while the men upon whose brawn he has fattened, continue to live in the nasty environment of the slums and to feed mind and body upon the coarse refuse such as the favored in a great city discard.

The labor question in Chicago will never be justly settled until settled in such a way that it will look towards leveling up Archer avenue and Halsted street to a gradient that has Michigan avenue, the Lake Shore Drive and Drexel Boulevard in mind. I look for no dead level uniformity but I do believe that the enormous contradictions, the flagrant antagonisms must be removed and the movement must come from the avenues and not from the alleys. The highest use of wealth and the ultimate justification of the same is that which makes it a fulcrum under the lever with which society as a whole is raised.

In all this struggle it is easy to abuse the working man, easy to discover his ignorance and his brutality; when discovered they should be condemned, promptly met and when necessary, vigorously counteracted, but it is equally necessary to discover the slow unjust grindings of the prosperous, the far reaching injustice of the legislation that guards capital, the element of force and fraud that presumably exist in every quickly made fortune and "smart" achievement of capital and of employer; when these defects are discovered they must not be condoned but like the faults of the working men exposed, condemned and corrected. Strikes and lock-outs are brutal but they are not as brutal as some of the tyrannies that they have already helped to correct. When that better understanding and the consequent justice that will spring therefrom come strikes and lock-outs will be things of the past like the rack, the gibbet, the slave auction and the trophies of war.

Seventy-five thousand machinists acting together in Chicago, Columbus, Cleveland and Patterson, New Jersey last week secured the recognition at the hands of the national association of their employers and the strike which had already cost them five hundred and thirty-five thousand dollars in wages, was justified notwithstanding its deplorable cost.

To the twenty-eight thousand four hundred and thirty belonging to the building trades unions of Chicago now involved in the deplorable strife let us hope peace will come speedily and surely. May it come with humiliation to both parties over the wrongs they have done each other, over the ungenerous steps pursued by them and may it come in such a way as to give credit to whatever was noble on either side. I believe the settlement will come whenever one side seeks the good there is in the other and undertakes to do scant justice to the noble intentions and public spirit lurking at the heart of the deliberations of both sides. Alas, neither side at the present time is in a condition to hearken to the better angels of their own natures, but the time will come. Let us, party of the third part, get ready for that time by a careful study of life as it is to-day.

From this great turmoil of the building trades, the quarrel upon which hangs the bread of thousands and which places millions of dollars in jeopardy, to the pathetic struggle of less than three hundred journeymen tailors, mostly Scandinavian, for a chance to do their work in reasonably sanitary surroundings and within reasonable hours with a margin of time in which they may respect Sunday sanctities and enjoy social privileges, is a great way, but the diameter across this great circle of the labor problem is still greater. Beyond these tailors that are locked out because they have asked for a shop in which to do their work are the thirteen thousand men, eleven thousand women, one thousand six hundred girls and five hundred boys in the sweat shops of Chicago—stitching their lives down and down that the garment trade of Chicago may be supplied; a part of the hope, health dred lives is wrapped around the bodies in this presence this morning, how great a part each one of us ought to set about enquiring at once.

This struggle of the journeymen tailors with sixteen or seventeen merchant tailor shops is as simple and ethically clear to my mind as the other is complex and confusing. Here is no struggle for wages, not even for hours, for they are content to work by the piece. It is simply the demand of the more expert in the needle industry, those who do the work for the gentlemen of Chicago, to be furnished a place where they may do the work outside of their homes and outside the unwholesome conditions under which alone they can furnish their own shops if they are fortunate enough to have no family dependencies and no need of a home while they must earn their bread by this least organized, most dependent and most deplorable of trades. Seventeen of the prominent merchant tailor houses down town have conceded to this demand and are furnishing "back shops" to their workers. Here the goods worn by gentlemen may be made under conditions that can be guaranteed as sanitary both to body and mind.

The Consumers' League has championed the cause of the tailors and it would seem as though we might begin to make a break into the horrible territory of the sweat shop. On this margin can we not introduce a better respectability. It would seem as though this appeal might be heard and heeded by the elegantly dressed gentlemen of Chicago so far at least as to demand of their dealers to know where their clothes are made. It would not seem to be asking too much of these gentlemen to take the trouble to inspect to their own critical satisfaction the condition under which their own clothes are made.

I began my sermon with a plea for study; I end it with a plea for action wherever the road to action seems clear. I believe that the cause of the toiler is now and always will be not only the cause of civilization but the cause of religion, or, if you like, the cause of Christianity, the cause of Jesus. Today, as on the Judean hills of old, He says: "Inasmuch as ye have

done it unto one of the least of these little ones ye have done it unto me."

Three years ago in the rubbish heaps of an ancient city on the Nile an old parchment was found, probably belonging to the second or third century, upon which were found seven short sentences, each one of which was prefaced with the phrase "Jesus says." The fifth sentence reads:

> Raise the stone and thou shalt find me;
> Cleave the wood and there am I.

Henry Van Dyke has seized the text and woven around it a beautiful legend of labor entitled "The Toiling of Felix," which has just been published. It is a poem breathing the spirit of Jesus into the storm-problems of toil, giving the uplift of the spirit to the depressing clamor of the trades. It clarifies with the simplicity of ethics the complex figures of economic science. It enables us to believe with the poet that Jesus still walks this "world of the weary." This word of the Master came to Felix when he was seeking him in the desert apart from the noisy world, remote from the stains of the commonplace, and Felix retraced his steps and entered the quarries and took a hand in felling the forests, and with

Axe and augur, saw and chisel, wrought the will of man in wood;
'Mid the many-handed labor Felix toiled, and found it good.

And when the city was builded, in the temple once more he sought the face of the Master it appeared and the voice spoke:

Well I know thy toil and trouble. Often weary, fainting, worn,
I have lived the life of labor, heavy burdens I have borne.

Never in a prince's palace have I slept on golden bed,
Never in a hermit's cavern have I eaten unearned bread.

Born within a lowly stable, where the cattle round Me stood,
Trained a carpenter in Nazareth, I have toiled, and found it good.

They who tread the path of labor follow where My feet have trod;
They who work without complaining do the holy will of God.

Where the many toil together, there am I among my own;
Where the tired workman sleepeth, there am I with him alone.

I, the peace that passeth knowledge, dwell amid the daily strife;
I, the bread of heaven, am broken in the sacrament of life.

Every task, however simple, sets the soul that does it free;
Every deed of love and mercy, done to man, is done to me.

O we need the reconciling word of Jesus, the soothing touch of love, the disinterested song of the gospel of human helpfulness and human co-operation, not to take us out of the turmoil but to take us through it, not to help us when in the battle of selfishness but to help us to surrender, employer and employee, to the principles of love, justice and fair play.

Then, and not till then, will we realize that the principle of peace is also the principle of labor and that the beatitudes and that the constitution of the Labor Unions and the Master Associations are one.

For here in the dusty confusion, with eyes that are heavy and dim,
He meets again the laboring men who are looking and longing for Him.

He cancels the curse of Eden, and brings them a blessing instead;
Blessed are they that labor, for Jesus partakes of their bread.

He puts His hand to their burdens, He enters their homes at night;
Who does his best shall have as a guest the Master of life and light.

And courage will come with His presence, and patience return at His touch,
And manifold sins be forgiven to those who love Him much;

And the cries of envy and anger will change to the songs of cheer,
For the toiling age will forget its rage when the Prince of Peace draws near.

The Sunday School.

A Course of Study in the Non-Biblical Jewish Writings.

NOTES FROM THE MOTHERS' NORMAL CLASS OF ALL SOULS CHURCH, CHICAGO.

Prepared by E. H. W.

XIX.

Judith.

MEMORY TEXT:

He that feareth the Lord is great continually.

The story of Judith belongs to the same class of literature as the story of Tobit. The background is very interesting in a literary way. Most of the books put it into the second century B. C., and I think the argument for this date is good. But fit it in anywhere you please, only put it after the Maccabean strain and before the downfall of Jerusalem. Again, as in the case of so many of the other Apocryphal books, this was written for a political purpose and for the sake of keeping up the courage of the Jews against the outside world; but in order to gain influence or safety, this author, like several others, put his story back into the days immediately following the return from captivity, not far from the beginning of the Persian period. But with the strangest kind of confusion and violence to all the geographical and historical data involved, he mixed things up splendidly, so that the literary critic has no hesitation in saying what our fathers were very loth to say, that the book is a literary fiction, coming clearly into the class of novels, though written before novels were invented. It is as much a literary fiction as Tobit, and is inspired by much the same spirit.

Nebuchadnezzar, a wicked Persian king, determines to subjugate all the people of Western Asia, and so he sends an army on a tour of invasion, under a general named Holofernes. Coming to the domain of the Ammonites, in the borders of Palestine, he meets the secretary of war, brigadier general, or commander-in-chief of forces that he has already partially subdued. This man, Achior, who seems to have had a mind of his own, has been much impressed with the peculiar character of the people who lived just to the west of him, and he tells the general he had better look out how he goes any further, for the people who live across the mountains are a strange people and they never can be beaten. When they are in the right they will beat because their God upholds them, and when they are in the wrong they will beat because their God does the punishing. He cites some of the old stories in evidence of this and makes Holofernes very angry.

The Jews on their part see the menace of the invading army and they gather their forces, close up some hypothetical gap in the mountains through which alone the army could enter, and fortify the hypothetical city of Bethulia, where the Jewish army is centered. Holofernes, yielding to the occasion, concludes to take Bethulia by strategy rather than by direct assault, and so he maneuvers to cut off their water supply, compelling them to die of thirst or surrender, as the British are trying to do with the Dutch

tremity the Jews, of course, resort to prayer. They beseech their God to interfere, and in the chorus of prayer there joins a pretty widow, who is favored in wealth and beauty. She was named Judith, clearly a sort of feminized noun derived from Judea, and meaning the lady of Judea. She has a tent put up on the top of her house, as would be possible with those flat-roofed houses of the East, and there she devotes her time to special prayer. She sends for the high priests or other officials and begs them to trust her to leave the city and ask her no questions. They have so much faith in her piety that they consent and give orders to the guards to let her pass in and out as she pleases.

Having received the permission she asks, she doffs her widow's weeds and puts on all her jewels, her necklace, her wristlets, her diamonds, her tiara and all the rest. She fixes up a nice lunch of "wine, figs, fine bread," etc. Then she starts out alone with her maid and presents herself at the outer gate. She is allowed to pass through the gate of the Jewish citadel and she soon reaches the picket line of the enemy, where her face and her ornaments carry her through. She says she wants to see the general, and she is brought before Holofernes, who is very much impressed with the beauty of the woman. She tells him in the straightest, clearest way possible the condition of things on the inside; that her people are in a desperate way and cannot hold out much longer; that she has come to make the best terms she can about the surrender, and that she has come over to his side because there is nothing else to do. But she says she is still true to her religion and she wants the privilege of going and coming for a little while. She assures him that when the proper time comes she can turn over the whole city into his hands without violence. The general is very gullible in the presence of such a piece of feminine attraction and beauty as this winsome Jewess, and he promises her the freedom of the camp for two or three days. Holofernes is troubled as he sees her lunch basket growing more and more empty, but she says, Never mind, something will happen; it will be all right. But the third night she yields to his hospitalities and consents to be present at a great banquet which he causes to be prepared. Once more we have an evidence that the banquet is an invention of the devil. Politically the banquet is often the seat of mischief in our own days as it was in olden times, and at this banquet the foolish general loses all discretion and drinks more wine than ever before since he was born, and soon he becomes over-loaded and falls asleep. In the meantime the guests have all gone, quiet is restored, the servants have all withdrawn and the Jewess is alone with her suitor in his drunken stupor. Thereupon she rises to her prophetic mission, seizes his sword, and with two strokes cleaves his head from his body. She pulls down the canopy, the mosquito netting, and takes it away as a souvenir, puts the head in her lunch basket, and she and her maid start home. They present themselves to the guard and are allowed to pass out. At the gate of the besieged city the guards cannot quite believe the story and are afraid that she is deceiving them. In order to establish her story she takes out the head and exposes it to Achior, who has been confined at the city gate to see the falsity of his prophecy. Judith appeals to him and he recognizes the head of Holofernes. Of course there is great rejoicing. The Babylonians rally and rush to the general's tent, but when they bring out his headless trunk there is consternation and a stampede, and the Jews are saved. Whereupon Judith breaks out after the conventional fashion of Miriam and Deborah and sings the psalm which is the literary gem of the book.

Let us look at the political significance of the story. At the time this book was written the word "Babylon" had become a term to represent all kinds of tyrannies and pagan powers. And "Holofernes" is probably a general term representing Greek ascendancy, just as "Antiochus" was a general term to represent the power of Assyria, "Ptolemy" that of Egypt, "Caesar" that of Rome, and "Czar" that of Russia on some of the kops in the Transvaal. In this ex- of women who have entered into dangerous and complicated diplomacy. Charlotte Corday is a fine example, and Shakespeare's plays are full of plotting women who have no hesitation in using their charms to circumvent an enemy.

It is a deep and serious question. You will have a difficult problem on hand if you try to bring out the ethical element in the story. For my own part I have to fall back on Herbert Spencer's distinction. He says in effect: While we are in a state of war, while standing armies are the last resort of nations, we can have but provisional ethics. I think you will have to say to the children that if war is justifiable Judith was justifiable. I do not see any difference between Judith going in there and taking the right man's head off and "Bob" Roberts or Joubert starting off, apparently in this direction, and then suddenly sneaking back in another, killing five hundred of the wrong men and destroying a million dollars' worth of stores.

Judith's prayer is unquestionably conceived in the very essence of the older Judaism. It is carrying strategy up to the very throne of the Almighty—"Smite by the deceit of my lips thy servant," etc.

If you can work out the ethics of this story clearly in your own mind you will be able to work it out for the children. Judith banked on her seeming purity, loftiness and dignity. It is an aggravated case of Sister Simplice in "Les Miserables." But do you not feel in all Hebrew piety, and running through the great bulk of our Bible lore, an insidious poison of race pride, of local partialism, the assumption that "We are the Lord's people; we are justified in doing anything we please because we are of the household of Israel"? I think the more we become acquainted with this spirit the more we must recoil from the mountainous conceit of the pious, the intolerable arrogance of the sentiment, "We are the chosen people," whether it comes from Catholic, Presbyterian, Methodist, Episcopalian or Unitarian. We are beginning to feel pretty sure of a more social base for ethics, a foundation not of partialism but of universalism. This gives a God that does not interfere with the laws of physics even in battle times. Victory is for the strongest, not the best. The moral issues are worked out in other ways.

Now comes the harder question of the ethical value of this story. Here is a woman who, by a series of mountainous lies, comes to the point where she can assassinate the general and carry his head back as a trophy to her people. There are many parallel cases at the present time.

To Prize Life's Hardness.

To prize life's hardness! find delight in ways
That scale the hill-crest and the loftier air;
To rouse some bird-song in the desolate days
When winter holds the forest froz'n and bare;
To wear the cypress as though laurel-wreathed;
To lure a smile from brows that darkly frown;
To say to traits of evil, age-bequeathed,
"Ye may be blotted out!"—and fight them down.
To take what Heaven or Circumstance has sent
And bend it to the making of a man!—
This is the aim whereto my days are blent,
My fond endeavor, waking vision, plan.
O life! O earth! I prize ye for your smart,
And for your rudeness I am glad at heart.

—James H. West.

The Study Table.

First Principles in Politics.*

The reader of this book is frequently reminded of what Prof. Dowden says of Burke: "His feet were on the substantial earth, but they were upon the heights, from which he gained a large prospect and saw things in their broad relations to one another."

The author is, in fact, animated by that temper of sobriety and sense which we connect with Burke, while his point of view is, in general, that of Hegel and of T. H. Green. The book is inscribed, in a sympathetic prefatory letter, to Wm. H. Lecky and bears upon the title page a sentence of Coleridge which is at once the "open sesame" of the author's position:—"Oh for a statesman,—a single one,—who understands the living might inherent in a principle."

The volume is in fact, as its title might not at once suggest, a discussion of the idea, the meaning, the purpose of the State; and the view which the author presents is fundamentally an ethical view; it is ethical, as in contrast with the purely academic and speculative doctrines of the French philosophers of a hundred years ago, and it is ethical, as in contrast with the anarchical and merely prudential idea of the State which is so prevalent at the present time.

The author does not accept what he regards the utilitarian view of the State expressed by Macaulay, that "the primary end of government is the protection of the persons and the property of men," but holds that "it is the protection of the *rights* of persons and property, which is a very different thing."

Therefore, starting with the idea of a right as "a moral power residing in a person in virtue of which he calls anything his own," the author proceeds to discuss on this basis, in successive chapters, the Origin, the End, the Functions, the Mechanism, the Corruption and the Sanctions of the State. It is a consistently elevated and stimulating discussion through which we are led.

One may be disinclined to accept all the author's views and deductions; he very likely will. But he can hardly fail to perceive how much profounder the view is than that of political doctrinaires and how much more sane and moral than that of political demagogues. It is one of the books which, as Browning has it, "goes to your head and makes you think."

The fundamental idea of the author is that we live in a divine order, however little we may perceive it, "an absolute order of right, embracing and harmonizing all public rights." He believes the State to be the organized expression of this order, and that through its activity the rights of men and their duties, which are the necessary correlates of rights, are guarded and developed. "As a person, man has rights,—rights which attach to human nature and may therefore properly be called natural. But only in society is personality realized and developed. The human 'I' requires for its explication the human 'Thou.' Personality means not only rights, but rights recognized and allowed.—The very concept of the person implies intercourse with others, implies reciprocal rights."

From this fundamental concept, one can, with some confidence, predict some of the deductions at which the author would arrive as working plans of government. He certainly would not be guilty of pushing obstinately forward any abstract idea of human rights regardless of existing conditions and on the other hand he would not be guilty of the still less worthy method of "treating the State as a mere machine driven by the forces of public and private interest. The practical statesman thoroughly saturated with the philosophy of this book would constantly be haunted with the knowledge that all human laws must to some degree express the absolute order of Right which neither absolute monarch nor democratic legislator can escape. Once more the deductions of the author are in the direction toward which a Socialistic interpretation of the State has sought to point men, but if the route coincides in part the *terminus ad quem* is totally different, as is clearly seen in the sentence which the author quotes from Prof. Ingram with approval. The function of the State is to "extract from the interminable popular and philanthropic utterances constituting Socialistic literature the underlying ideas, and to translate them into scientific conceptions of right."

One wishes on concluding this book of Mr. Lilly's that its judicious and temperate ideas might be administered by some moral process of hypodermics into the heads and consciences, not only of writers on political philosophy, but especially of legislators, prime ministers and presidents.

The volume is introduced by a long and complete summary of the contents, sixty pages in length, giving a full analysis of the successive chapters. The analysis is so complete that it is unnecessary to read the book in detail; but it is so absorbingly interesting that it becomes necessary at once to read the full discussion.

F. E. D.

* First Principles in Politics, by William Samuel Lilly, published 1899, G. P. Putnam's Sons, New York. John Murray, London.

---

* "The Science of Being," by Wm. J. Ramsey, 12 mo., paper, pp. 24, 25. The National Supply Co., Chicago.

A bird's eye view of man's origin, progress and future possibilities.

† "The Better Testament," by Wm. F. Schell, 12 mo., cloth, pp., 420, $1.00 cloth, $1.50, half-morocco; "The Great Physician," by E. E. Byrum, 12 mo., pp. 112, cloth, 50c, paper 20c. Both by the Gospel Trumpet Publishing Company, Moundsville, W. Va., 1899.

The value of these two neat little volumes depends wholly upon the reader's point of view. They are well adapted to strengthen the faith of those already persuaded of the truth of the "Divine Healing" and "Holiness" doctrines. They will scarcely prove convincing to others.

‡ Christus Victor: A Student's Reverie." By Henry Nehemiah Dodge Pp. XI. 186, 16 mo., light vellum. G. P. Putnam's Sons, New York and London, 1899.

The printer's and the binder's art at their best have combined to provide a fit casket for this poetic gem. With an unusual metrical facility, the verse is adapted to the changing moments of the theme. The result is constant variety and much felicity of expression. The thought is strong and deep and suggestive; the author's broad erudition enables him to illustrate and amplify his great theme with all the light that science has been able to throw upon the basal problems of man and his destiny. Did space permit, we should be glad to cull extracts showing the wide brotherhood toward all men, the sympathetic regard for all animate things, and the firm confidence in God which give value to this noble poem and enable it to present the substance of the larger hope and the larger faith, even while retaining much of the form that is usually thought incompatible with these.

G. R. P.

After all, what is speculation to practice? What does God require of us, but to do justly, to love mercy, and to walk humbly with Him? The longer I live this seems to me more important, and all other questions less so. If we can but live the simple right life,

Do the work that's nearest,
Though it's dull at whiles:
Helping, when we meet them,
Lame dogs over stiles.

C. Kingsley, in "The Enquirer."

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—How little does the censure of this world count which cannot see the heart behind the embroidered waistcoat!
MON.—The heart's argument needs no logic to defend it.
TUES.—Ye maun ken th' incentives the maist o' the battle.
WED.—I hold it to be within every man's province to make himself what he will.
THURS.—Sickness teaches us that we must condone, and not condemn.
FRI.—Father early impressed upon me that moderation was the mark of a true man, even as excess was that of a weak one.
SAT.—It is sorrow which lifts us nearer to heaven.

—*Winston Churchill*

The Sparrow's Song.

The following plea for the birds dates from an earlier day, but its publication seems of timeliness just now:

I'm only a little sparrow,
A bird of low degree;
My life is of little value,
But the dear Lord cares for me.

He gives me a coat of feathers;
It is very plain, I know,
Without a speck of crimson—
For it was not made for show.

But it keeps me warm in winter,
And it shields me from the rain;
Were it bordered with gold and purple,
Perhaps it would make me vain.

And now the springtime cometh,
I will build me a little nest,
With many a chirp of pleasure,
In the spot I like the best.

I have no barn or storehouse,
I neither sow nor reap,
God gives me a sparrow's portion,
And never a seed to keep.

If my meat is sometimes scanty,
Clean picking makes it sweet;
I have always enough to feed me,
And life is more than meat.

I know there are many sparrows—
All over the world they are found—
But our Heavenly Father knoweth
When one of them falls to the ground.

—*Boston Trancsript.*

Back Yard Ethics.

With the melting of the last kindly concealing snow comes the dismal revelation of the average back yard. It is not fair to look upon at best, but when it discloses rubbish hastily deposited during snapping cold days, it represents an uninviting makeshift. Spring's sun focuses his burning eye on these back yards and then various things happen according to the enlightenment of the house-dweller. Sometimes the rubbish rots, the tin cans rust, the papers blow into the next yard and the few hopeful spears of grass grow discouraged as the trampled earth's baked surface gives no hold on life.

But this is what happened in one yard about eighteen by fifty feet: Up to the time a family gazed upon it late in March, it had never yielded anything but a goodly crop of rubbish, in which respect it did not differ from the six other yards adjoining, nor the same number just across the alley. What is the use, say the renters, to put a lot of work on a yard for some one else to enjoy?—as if the pleasure of doing were not compensation enough. Consequently considerable curiosity was aroused when a vigorous campaign was instituted in that yard during the warm days of April and May. First of all, as everybody knows, there must be proper soil for things to grow. It is of no use to plant seeds in gravel and sand, and while grass readily grows where it is not wanted, yet it must have a little attention if it flourishes where it is wanted. The forlorn looking wooden walk, with its teeth knocked out here and there, had to be patched. Three trees and some bushes immediately gave the yard an air of expectancy. All through June it was such a delight to watch things grow; to measure the steady but imperceptible climbing of the vines; to welcome the first blossom. Finally when the ugly bare board fences were all covered with vines, the garbage cans completely concealed by a high screen of morning glories, which welcomed the rising sun with bright faces, and three sides of the yard were filled with flowering plants, then the neighbors could stand it no longer. They walked along the alley and leaned over the back fence to admire that yard. This led to a scrutiny of the alley itself and the Broom Brigade was established by several neighbors who met on occasional summer evenings and swept the alley clean. Then came the exchange of slips and seeds. The next year every yard but one had its garden and its grass. The following year, the vine which originally climbed in one yard, trailed its blossoming length over every fence in the block and a gentle rivalry existed as to who could raise the most flowers in the smallest space. If this were a sermon, you would be asked to note the effect of example and association; also how strong always is the voice of beauty. The real point is this: if you want to learn the character of the householder, judge not by the whiteness of the front steps nor the trimness of the front lawn, but go the alley way and look you over into the back yard.

B. E. J.

"Foolscap."

Every one knows what foolscap paper is, but not every one knows why it was so called. An exchange ventures to remark that not one in a hundred that daily use it can answer the question. The following will tell you how the term originated:

When Oliver Cromwell became protector, after the execution of Charles I. he caused the stamp of the cap of liberty to be placed upon the paper used by the English government. Soon after the restoration of Charles II, having occasion to use some paper for dispatches, some of this government paper was brought to him.

On looking at it, and discovering the stamp, he inquired the meaning of it, and on being told, he said:

"Take it away; I have nothing to do with a fool's cap."

The term "foolscap" has since been applied to a certain size of glazed writing paper.—*Morning Star.*

"Better to strive and climb,
And never reach the goal,
Than to drift along with time,
An aimless, worthless soul.

Aye, better to climb and fall,
Or sow, though the yield be small,
Than to throw away, day after day,
And never to strive at all."

Leslie Livermore, a survivor of the Civil War, and a well-known tramp, has refused an admission to the Soldier's Home in Washington, which has been secured for him after much trouble, because it would separate him from his faithful dog Kaiser, which had once saved his life by waking him up while a fire was in progress.—*Boston Transcript.*

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The Field.

"The World is my Country; to do good is my Religion."

Foreign Notes.

UNITY IN SWITZERLAND.—Readers will learn with pleasure that the closing passages of Mr. Jones' sermon of December 31, 1899, have been reproduced in French translation in a recent issue of *Le Signal de Geneve*. There is much similarity of spirit between that little paper and UNITY. It was glad to call attention to Mr. Jones' statement of the "Hopeful Signs," notwithstanding the deplorable wars the Anglo-Saxon nations are waging.

ZWINGLI RELICS.—Zurich possesses a remarkable collection of objects pertaining to Zwingli; to his person or to his work. This collection has just been enriched by the gift of 120 books, 100 engravings and 34 medals made to it by Prof. Meyer v. Knonau.

His grandmother, Mme. Regula Meyer v. Knonau, born Lavater, collected them at the time of the jubilee of the Zurich reformer, in 1819, in memory of the close tie which united Zwingli to one of her ancestors, Gerold v. Knonau, also killed at the battle of Kappel. The books are biographies, addresses, songs, and newspaper articles published in 1819. There are also in the collection writings of the sixteenth century, including a manuscript letter from Zwingli.—Le Protestant.

THE BRAHMA SOMAJ.—The grandson of Debendra Nath Tagore has married, at Cooch Behar, the granddaughter of Keschub Chunder Sen, one of the founders of Hindoo theism. This is the first time, it appears, that a Hindoo chief and reigning prince has had the moral courage to give his daughter in marriage to a man not at all of his caste. This marriage is especially interesting from another point of view. Both parties to it are members of the Brahma Somaj, but of different branches of it, which through this marriage have been reconciled and re-united. The best evidence of this is found in the fact that the leading representatives of the differing branches were present at the wedding and gave unmistakable expression to their lively satisfaction.—Ibid.

ANOTHER NEW PROTESTANT.—Abbe P. Jurguet was a vicar of Fressines, who seems to have known how to make himself beloved by his parishioners. His bishop, however, the Bishop of Poitiers, found him much too liberal and bade him leave his diocese. In the meantime the good vicar had come into close contact with the Protestants of Fressines and the pastors of that vicinity, one of whom was an ex-member of the Roman clergy. The comparisons he was able to make brought light to mind and conscience. When, therefore, the bishop, informed of what was going on at Fressines, and moved to some compunction by the remonstrances of the Catholics, and the municipal authorities, offered the vicar flattering amends, the latter replied to him that he was no longer either Catholic or a priest, being in possession of the "Glorious liberty of the children of God."—Ibid.

CONGRESS ON WOMEN'S WORK AND INSTITUTIONS.—The second international Congress on Women's Work and Institutions will be held in Paris, June 18-23 inclusive. The membership will consist of such persons of both sexes as shall register with the secretary either before the opening of the Congress or while it is in session, and pay the fee of 10 francs. Such persons will receive a membership ticket entitling them to admission to all meetings of the Congress, to participation in the discussions and to vote; also to all social functions and privileges offered to the Congress, but not to admission to the Exposition. These tickets are not transferable.

Visitor's tickets costing 1 franc may be obtained for single sessions. These will be filled out with the visitor's name, and will be collected at the entrance.

Member's tickets will be distributed gratis to regular delegates from organizations, French or foreign.

There will be both general sessions and sessions by section. The latter will be held in the morning from 9 to 12; the former, from 2 to 5 in the afternoon.

In order to make the sessions as practical and valuable as possible the topics for consideration have been arranged in five sections, as follows:

1. Philanthropy and Social Economics.
2. Legislation and Ethics.
3. Individual Education, Social Education, Pedagogy.
4. Labor.
5. Arts, Letters, Sciences.

Under the first of these heads will be treated such topics as: Woman's part in philanthropic work for the last fifty years; Assistance by employment—its economic and ethical results; Woman's work in the temperance crusade; Influence of women in drawing together the classes; Works of protection and regeneration—management of prisons and reformatories.

The second section will consider: Married women's property rights; Equal rights of father and mother in the child; Equal rights as legal guardians and woman's eligibility to appointment as guardian; Man's pecuniary responsibility toward his child and its mother outside of marriage; Abrogation of all exceptional measures toward women in the matter of morals; Legal repression of incitements to immorality.

Section three includes the consideration of: An identical education for men and women—its advantages and disadvantages; Complementary practical education; The part of protective and mutual associations in the education of women; Woman's part in the education of boys; Practical preparation for a professorship; The place of woman in the instruction, inspection and administration of institutions of learning of all grades.

Section four takes up: Woman's freedom to labor; Economic reasons for the low salaries of women; Means of promoting home industries for women; Societies for co-operative production; Utility of developing agricultural instruction for women—practical means; agricultural and horticultural schools; school farms; half-time schools.

The fifth section will consider the achievements of women in the respective domains of art, letters and science for the last fifty years. Also: Woman in art applied to industry and decoration; Employment of women as librarians, curators of museums, etc.; and, finally, Practical means for instructing the women of town and country in domestic hygiene and the care of children.

WORKINGMEN'S DWELLINGS.—There is about to be published in Germany under the auspices of a sociological society, an exhaustive study of the housing problem in Europe and America. The Swiss collaborator on this important work is M. Andre Schnetzler, barrister and deputy, of Lausanne.

The Zurich municipal committee on workingmen's dwellings is preparing a series of municipal and cantonal measures for the solution of the problem of cheap and sanitary homes for working people, clerks, and the humbler citizens. It will instigate the study of a cantonal law regulating this matter of housing for the working classes.

IN FAR FORMOSA.—The rapid advancement of the Japanese in civilization is strikingly illustrated by the fact that the government has decreed the demolition of the town of Tek-chham on account of its unsanitary location. This is a walled town of some 40,000 inhabitants near the west coast of North Formosa. Expert physicians consulted having pronounced it unhealthful and uninhabitable, on account of the marshes, a new site has been selected, to which the city will be removed, the plan of the new town corresponding as far as possible to that of the old. The government assumes the expense of transporting the materials and rebuilding the city. M. E. H.

An Appeal to Bird-Lovers.

SEA-BIRDS A SANITARY NECESSITY.

This country is on the verge of losing forever one of the main features of its seacoast charms—the sea-birds themselves. In fact, the Terns, the most exquisite of the Gull family, and which formerly thronged our whole coast, have been so nearly wiped out by agents of the milliners that this year's onslaught, already fully organized, will glean almost the last pair from the few small breeding colonies which remain, wherever these are unprotected. And the larger Gulls, which are not only very beautiful, but absolutely essential as harbor scavengers, are also being decimated for the same purpose.

All these species, with their exquisite beauty, their wild voices and their most romantic lives, peopling a realm which, without them, would be oppressive in its dreary grandeur, will reach their breeding places in a few weeks, and the Terns, especially, are liable to be slaughtered the moment they get there; therefore the promptest action is necessary, if we are to save even the few pairs of the latter which could restock our devastated coast when the evil eye of fashion shall have turned to other victims.

SANITARY SERVICE OF SEA-BIRDS.

Simple economic considerations make it a matter of course that the Gulls must be saved. An immense horde of them, which naturalists think number anywhere from a hundred thousand to a million, gorge twice a day in New York Bay upon garbage. As the hour of the "dump" approaches, their multitudes fill the whole air to an immense height, over an area of several miles, then gradually settle on the sea in vast white sheets. The whistle of the police boat, the signal to "dump," seems to waft them simultaneously into the air, to gather, like dense snow clouds, over the floating masses just emptied from the many scows.

Imagine from what an amount of putrid matter these birds, as big as hens, save the adjacent beaches, not to speak of their perpetual gleaning in the actual harbors! And this is a specimen of what occurs at every port.

And shall this incalculable sanitary benefit, and all this beauty, terminate forever, and for no worthy purpose?

If money enough can be raised, the committee of the American Ornithologists' Union will guard every breeding place where there is a law to back them, as Mr. Mackay and Mr. Dutcher have done at Vineyard Sound Islands and Great Gull Island.

The utmost caution will be used in choosing wardens, and the committee will be glad to receive names of men especially suited for the post. Lighthouse keepers and life-saving station captains will be employed wherever feasible.

A very encouraging sum is already in the hands of the committee.

The places to be protected are certain islands on the coast of Maine, Long Island, New Jersey, Maryland, and perhaps Virginia and Florida.

In Maine alone there is need of all the money we can possibly get, since there single wardens are afraid to face the rough plumers, and some more elaborate organization is the only hope.

MONEY NEEDED.

The American Ornithologists' Union therefore appeals to every bird-lover for money to be used in hiring wardens to protect the birds while nesting. Contributions should be sent to Mr. William Dutcher, treasurer of the Union, at 525 Manhattan avenue, New York city, who will furnish all desired information.

ABBOTT H. THAYER,
WILLIAM BREWSTER,
Pres. Mass. Audubon Society.
WITMER STONE,
Chairman A. O. U. Com. on Bird Protection.
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WILLIAM DUTCHER,
Treasurer A. O. U.

Scarborough, N. Y., March 17, 1900.

The publication of the proceedings of the Green Bay Congress has been interrupted this week by unavoidable causes. It will be resumed next week.—EDITORS.

BIRD LAWS IN WISCONSIN.

HOMELESS BIRDS.—Section 4565 Revised Statutes.—Any person who shall catch or kill at any time, or for any purpose whatever except as authorized by law, any whip-poorwill, night hawk, blue bird, finch, thrush, lark, robin, turtle dove or any other harmless bird, shall be punished by a fine of not more than fifty dollars or by imprisonment in the county jail for not more than thirty days; provided, that this section shall not apply to blackbirds, English sparrows, or pigeons for trap shooting.

DESTRUCTION OF BIRD'S EGGS.—Any person who shall take or destroy the eggs or nest of any water fowl or bird, except crows and English sparrows, shall be punished by a fine of not more than five dollars or by imprisonment in the county jail for not more than ten days.

Books Received.

D. C. HEATH & CO., PUBLISHERS,
Boston.

Alice & Tom, or the Record of a Happy Year. By Kate Louise Brown.

THE OPEN COURT PUBLISHING CO.,
Chicago.

The Soul of Man. By Dr. Paul Carus.

THE MACMILLAN CO.,
66 Fifth Ave., New York.

Home Nursing. Modern Scientific Methods for the Care of the Sick. By Eveleen Harrison. $1.00.

The Rise of the New Testament. By David Saville Moggey, B. D. $1.25.

Man and His Ancestors. A Study in Evolution. By Charles Morris. $1.25.

HOUGHTON, MIFFLIN & COMPANY,
New York.

Recollections of My Mother, Mrs. Anne Jean Lyman of Northampton. By Susan I. Lesley. $2.50.

Charles Sumner. By Moorfield Storey. $1.25.

Special for Easter.

THE HOUSE ON THE SHORE. An Easter Allegory. By FRANCES POWER COBBE.

THE SPARROW'S FALL. By WILLIAM C. GANNETT.

INHABITING ETERNITY. By FREDERICK L. HOSMER.

EASTER SONGS. By CHARLOTTE C. ELIOT.

The above four booklets, white or tinted covers, each 15 cents (eight to one address for one dollar).

THE STORY OF THE DRAGON-FLY. By HENRY D. STEVENS. Single copy, 6 cents (ten copies, 50 cents).

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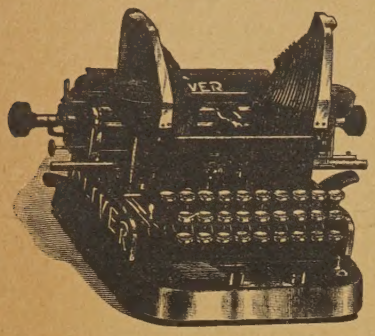

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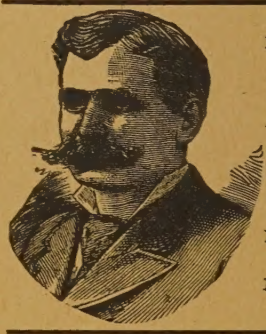

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The best cure for Cough, Weak Lungs, Indigestion, Inward Pains and the ills of the Feeble and Aged. Combining the most active medicines with Ginger, it exerts a curative power over disease unknown to other remedies, and is in fact the most revitalizing, life-giving combination ever discovered. Weak Lungs, Rheumatism, Female Debility, and the distressing ills of the Stomach, Liver, Kidneys and Bowels are dragging many to the grave who would recover health by its timely use.

YOU WILL REALIZE THAT "THEY LIVE WELL WHO LIVE CLEANLY," IF YOU USE

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